

Persian Cultural Center
Annual Member's Meeting and
Election of Board of Directors
Sunday May 19, 2013
Mt. Carmel High School
10 AM to 12 PM



- Where To Invest
- Celebrating Nowruz
and Spring around town
- DON'T BE AFRAID...

- **Sohrab Sepehri**

- 8 Foods That Will Make You Look Better
 - Nushe e Jan
- Common Core Standards

- **DEPRESSION**

- The 5 most counterfeited products
- Sigmund Freud & the Art World

- **PAAIA 2013 SURVEY**





By: Shahri Estakhry



Where To Invest

If for some reason you thought I'm about to direct you to stocks or bonds or mutual funds that can grow and grow, please know that by no means would I be the person you should be taking any chances with. However, I too, like many of us, have kept my eyes on the growth of the financial market and am happy to know that the wealthy are getting wealthier now.

We are a young immigrant community beginning to see the rise of our youth as second and third generations in our new homeland. The majority of us left our homeland after the revolution and have spread ourselves throughout the world. This majority chose to leave mostly because we wanted to give our children a chance to have the possibility of freedom of choice, the best availability for education and for them to develop into a group of responsible citizens with a voice to be heard.

With this thought in mind, my generation is becoming third-generation immigrants. We are growing as a community and the majority of our children are blossoming into individuals we had hoped for. That is to say, those who have had the financial opportunities have largely succeeded in their fields of interest. Yet, many must seek and await potential financial assistance to become another success story for our community.

After 15 years of being involved with a scholarship fund, and in close contact with several hundred applicants, I can seriously give a humble but strong opinion on one amazing possibility of "Where To Invest" and why: education through scholarships, more scholarships and even more scholarships. In other words, think of investing in the future of our community. There are so many brilliant students in different fields of study throughout the nation, desperately in need of supporting funds. Due to lack of such funds, they either have to put their studies on hold or need to hold down several jobs with less time to study and a much longer duration to complete their studies. The majority of them can only complete their studies with some help.

The future belongs to them and among them will be: scientists/physicians who will make new discoveries that will change the world; inventors with imagination who can create the unthinkable in the fields of computers/communications; and lawyers, educators, artists, engineers, diplomats—you name it and we have got them—and they all need is their community's support to reach their goals.

Invest in the future of our community, in education of our youth and success of their future. Their success is a feather in our community's cap! Wasn't this one of the main reasons we immigrated?

I have several causes in my life that I support strongly, i.e. "prevention of hunger and promotion of health" for children, education, and cultural identity are my priorities. In my mind and my heart, education stands out as the key and the base to help resolve much of our needs.

We are a blessed group of immigrants who have succeeded and proven our worth in our new homeland, and we of course boast about this at every possible opportunity. In my eyes, nothing would be better to boast about than having a young up and coming generation of educators and leaders as our gift to humanity and our new homeland. The key is to now support our future success stories at this time to meet their needs.

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Persian Cultural Center

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Celebrating Nowruz and Spring around town

The New Year celebrations began with the annual egg coloring and growing sprouts festival on March 3, 2013 at the Iranian School of San Diego (ISSD). On the same day at same location, the Dollar-a-Month fund organization held its annual Nowruz Bazaar. This was a great opportunity for many visitors to purchase their Haftseen items as well as sweets. The proceeds from this event benefit needy children around the world.

Iranian School of San Diego (ISSD) celebrated its 25th Nowruz on Sunday, March 10, at the Mt. Carmel High School Auditorium. The students performed songs, dances and plays for a sold-out show.

Chahar Shanbe Soori, featuring DJ Julius, was celebrated at NTC Park on March 12, 2013 sponsored by the Persian Cultural Center (PCC), Association of Iranian-American Professionals (AIAP), and the House of Iran (HOI). Balboa Market and Brick Oven Restaurants provided delicious food.

PCC celebrated its 25th annual Nowruz celebration at the Marriott La Jolla. The highlight of the evening was the stunning performance by ISSD's Dance Academy students, who were under the instruction of the talented Ms. Azam Farsoudi. Farshid Amin and DJ Julius were also big crowd pleasers. Six Beautifully arranged Haftseen from Ms. Venus Safaei were displayed at the event.

AIAP celebrated the Persian New Year on a cruise ship on March 24th. Mehregan Foundation also celebrated the Persian New Year on March 30. The house of Iran celebrated Nowruz on March 24, 2013 at Balboa Park.

In the month of March, leading up to the New Year, Persian Cultural Center provided its annual presentation of the Haftseen along with literary, cultural, and historical exhibits at seven public libraries throughout San Diego County: Carmel Valley, College-Rolando, LaJolla/Riford, Linda Vista, North University Community, Pacific Beach, Rancho Penasquitos.

NTS Park was once again the venue for the big gathering of the Sizdeh Bedar picnic on March 31st with food and music. On April 7, PCC co-hosted the concert "Rista" (kinship), a meeting of acclaimed Maestros of Indian and Persian Classical Music at the new Irwin Jacobs Qualcomm Auditorium.

Persian Club of UCSD celebrated the arrival of spring and Nowruz on April 13 at the ballroom of the Price Center with beautiful music and dance performances.

On April 17, 2013, PCC co-sponsord an event at UCSD featuring Mamak Khadem. On April 13 -21st PCC, AIAP and ISTA presented, "The Persian story writing workshop" with Abbas Maroufi.



Solicitation of Material

Do you have an opinion on something you see here? Have you written an article that you would like us to publish? If so, we would love to hear from you! For directions on how to submit your piece, please contact PEYK - PCC's office at: P.O. Box 500914, San Diego, CA 92150. You might find your submission printed in the next issue of *Peyk*!

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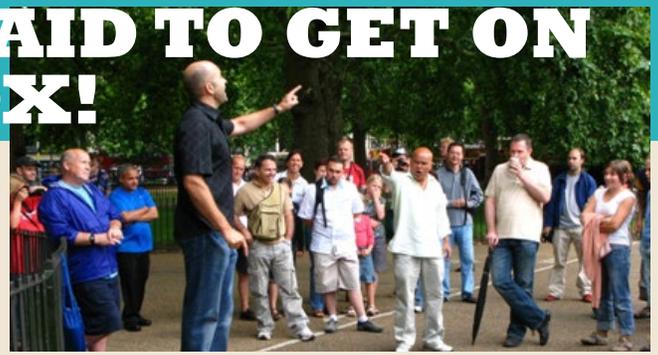


Kista
(kinship)



DON'T BE AFRAID TO GET ON YOUR SOAP BOX!

By Shaghayegh Hanson



A couple of weekends ago, I met a battle-scarred Vietnam Veteran whom I found fascinating and endearing...until he burst into a diatribe about how “we” needed to get that “N***er, Obama, out of the White House.” With gritted teeth and pounding blood in my veins, I calmly told him that I found his use of the “N” word offensive and didn’t see what color had to do with being qualified to run a country. He then predictably went off on the subject of Obama’s birth certificate and how he had seen the “real birth certificate” and knew Obama was not American-born. Still calmly, I said to him, “You seem like a nice, intelligent person, why are you talking like a racist?” He pushed his chest out as far as it would go, raised his voice a little louder, and said, “Well, I am a racist! And I’ll tell you why. When I was in Nam, Martin Luther King was shot and even though I had nothin’ to do with it all our black troops turned against us and started saying the U.S. wasn’t their country and they weren’t going to fight for it no more. I couldn’t trust any of ‘em; they didn’t have my back!” Aha, an old emotional wound! I was going to have to kill him with calm, persistent logic rather than call him an ignorant asshole and walk away.

My Vietnam Vet had pulled out his soap box, and I was going to pull out mine! The people all around us were nervous, and were trying to prevent the battle of the soap boxes. They wanted the conversation to be over before it could get meaningful. They found the subject and the circumstances, a social gathering at someone’s house, very uncomfortable. But the two of us were ready, and we talked. By the end of the evening, he took my hand and said, “I’m real sorry if I offended you; I’m really not as bad as you think and I really like you and enjoyed our talk.” I don’t know if I changed his mind but I consider what happened a success; a victory for reason and freedom of speech. It may have been uncomfortable at times, but I wasn’t willing to “legitimize” or tacitly assent to his point of view by remaining silent. As 19th century novelist, Samuel Butler, once said, “If people would dare to speak to one another unreservedly, there would be a good deal less sorrow in the world a hundred years hence.” We may not be able to change the world overnight but we can try to talk to one person at a time and plant seeds in them that someday will grow into something better and more beautiful than would otherwise exist through silence. That is why I cherish my soap box and wish people wouldn’t shy away from getting on theirs—we must debate honestly and openly to foster progress.

“What exactly is a soap box?” you may be asking. During the 19th century soap boxes were sturdy boxes in which retail goods, including soap, were shipped. Such boxes came to be famously, sometimes notoriously, used for standing on by public speakers to articulate a point of view. Hence the metaphoric use of the phrase, “getting on your soap box,” to imply expressing a viewpoint, sometimes negatively viewed as imposing your opinion on others. One of the more famous and literal examples of people getting on their soap boxes that still exists today is “Speakers’ Corner,” in London’s Hyde Park. On any given Sunday morning in London, you can stroll around Speakers’ Corner and witness the array of people standing on their soap boxes, surrounded by crowds, exercising their democratic right to freedom of speech. It actually is an awesome scene and I would urge you to check out videos posted on Youtube and on the website cited below to get a feel for the place.

When you walk around a place like Speakers’ Corner, a variety

of emotions may overcome you as you listen to what people have to say. As Dr. Seuss might say, some of it may make you glad, some of it may make you sad, and often you may get mad, but you never feel like you’ve been had. What on earth do I mean? I mean you can feel the honesty, however distasteful or unbecoming someone’s argument or responses may be to you. I also mean that you have a tangible, instantly-gratifying sense of liberty and freedom that is a mere abstract ideal at the voting booth. Speakers’ Corner is a world unto itself and really a microcosm of the larger so-called free world. It is a study in how we can effectively communicate with each other despite our differences.

What you observe from successes and failures of speakers and their crowds at Speakers’ Corner is that when you come face to face with someone whose opinions you find abhorrent or repulsive, there is a certain self-monitoring that should naturally occur for most people. Even though you may feel like punching the other person’s lights out, you should realize such thuggery on your part would look equally foolish and achieve no greater purpose than strengthening the other’s point of view. You must limit yourself to a certain diplomatic style of debate that allows the other to express his/her repulsive views so that the other person is willing to allow you the space to counter with your own views. What is particularly instructive in this “raw” process is that often when people hold extreme views and present them in a defensive and antagonistic way, they want to ignite a fuse in you, they are looking for an adversarial fight where words and reason lose out to the loudest voice, the biggest body... the peacock who has spread his feathers for attention. Under these circumstances the only people who will stand with you are those who already agree with you and don’t need to hear what you say anyway. Otherwise called “preaching to the converted.”

Opponents are tamed if your response is to listen patiently, talk calmly and respond respectfully, even if you think the other person is insane/moronic/a loser. In a personal environment like Speakers’ Corner or at a small gathering, in the most basic and simple way, you begin to understand why our free society may need to put certain limits on what people can say in public (for example words that incite hate and discord) or limits on how people say things (for example, political correctness). For example, looking my Vietnam Vet in the eye, I would have achieved nothing by being belligerent and walking away in disgust, something I may have been inclined to do on a blog post, in a paper, on a talk show, or any forum where distant mud-slinging takes humanity out of communication.

In our constantly high-tech world where eye-to-eye conversation is dying, we must begin to use that old-fashioned notion of “getting on your soap box” more in person. Voicing your opinion without knowing whether your opponent is listening or without hearing what your opponent is saying right back to you, can often turn into pointless grandstanding and untested self-adulation. It is only when you have the courage to also voice your convictions outside of the virtual world, into your interactions in life that real communication happens. So please, don’t be afraid to get on your soap boxes!

<http://www.speakerscornertrust.org/library/about-free-speech/a-brief-history-of-londons-speakers-corner/>



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We would like to thank all of you who have contributed to the building fund so far; your vision and generosity will serve generations of Iranian - Americans and San Diegans in the future.

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Sohrab Sepehri:

Revisiting *Water's Footsteps*



Sohrab Sepehri (1928-1980) is a distinguished painter and Persian-language poet. Alongside Ahmad Shamlu (1925-2000), Mehdi Akhavan-Sales (1928-1990), Forugh Farrokhzad (1935-1967), and other early followers of Nima Yushij (1896-1960), Sepehri recast Persian poetry by releasing his poetic imagination from the weight of classical Persian prosody (aruz) and redefining the role of meter. Sepehri and his cohorts took She'r-e Now (Modern verse) to new heights. More often than not, literary critics and poetry readers have highlighted the aesthetic commonalities of Modernist Persian poets, namely their departure from She'r-e Moqafa, or quantitative poetry. The poetries of Sepehri's generation suggest that Modern Persian verse resists a homogenous definition and consists of a diverse body of poetics (approaches to form, meter, social message, etc).

Sepehri was not a political sloganeer. He did not adhere to theories of commitment (ta'ahhud), which declared that the artist has a responsibility to society. His verse did not engage the socio-political history of Iran; Sepehri's poetry narrates his deepest personal feelings and reflects the smallest incidents of life. Karim Emami, the English translator of his verse, compares him to that of a "spiritual mentor and guide" for his readers, the majority of whom are young men and women. His volume of collected poems, *Hasht Ketab* (Tehran: Tahuri, 1976), has been a best seller ever since its year of publication. Emami writes, "In the land of poetry, the immortals—Hafez, Saadi, Rumi, Ferdowsi, and Khayyam—always top the list of most frequently reprinted titles, but the modernists are not in this league, except perhaps for Sepehri." The amount of literary analysis and reader-response commentary written on his verse is staggering. According to the literary critic, M. R. Shafi'i Kadkani, more exegesis has been written on Sepehri's oeuvre than thirteenth century poet Rumi [1].

Water's Footsteps, one of Sepehri's long poems, was composed in a village near Kashan, the poet's birthplace, in the summer of 1964. It was first published in the following fall in *Arash* magazine. The translation of *Water's Footsteps* has been selected from the bilingual collection, *The Lover Is Always Alone* (Sokhan, 2004), translated by Emami. As illuminating as literary interpretations can be, at times they distract the reader from an otherwise unmediated

encounter with the text. Hence, here is an excerpt from *Water's Footsteps* in Persian and English, summoning first time and acquainted readers alike into its sophisticated universe of cadence, imagery, and metaphors that speak so powerfully and personally to the fans of Sepehri's verse worldwide.

صدای پای آب Water's Footsteps

نثار شب های خاموش مادرم!

*Humbly dedicated to the
silent nights of my mother*

اهل کاشانم.
روزگارم بد نیست.
تکه نانی دارم، خرده هوشی، سرسوزن ذوقی.
مادری دارم بهتر از برگ درخت.
دوستانی، بهتر از آب روان.

I come from Kashan.
I lead a modest life.
I earn a morsel of bread,
I have a bit of intelligence, an iota of taste.
I have a mother, better than the green leaf.
I have friends, better than the running water.

و خدایی که در این نزدیکی است:
لای این شب بوها، پای آن کاج بلند.
روی آگاهی آب، روی قانون گیاه.
من مسلمانم.
قبله ام یک گل سرخ.
جانم از چشمه، مهرم نور.
دشت سجاده من.
من وضو با تپش پنجره ها می گیرم.
در نماز جریان دارد ماه، جریان دارد طیف.
سنگ از پشت نماز پیدا است:
همه ذرات نماز متبلور شده است.
من نماز را وقتی می خوانم
که اذان را یاد گرفته باشد سرگلدسته سرو.
من نماز را پی «تکبیرة الاحرام» علف می خوانم،
پی «قد قامت» موج.

And I have a god nearby:
Somewhere amidst these gillyflowers,
at the foot of that tall pine.
On top of water's consciousness,
over the law of the plants.
I am a Moslem.
My Mecca is a rose.
My mosque is a spring, my prayer stone the light.
Fields make my prayer rug.
I make ablution with the heartbeat of the windows.
Moonlight flows through my prayers, the spectrum
too.
Rocks show through my prayers:
Every particle of my prayers is crystalline.
I say my prayers
When I hear the wind call out the faithful
from the top of the minaret which is the cypress tree.
I say my prayers
when I hear the grass pronounce the *takbirat al-ehram*².
I say my prayers
When the wave utters the *qad-qamat*³.

کعبه ام بر لب آب،
کعبه ام زیر افاقی هاست.
کعبه ام مثل نسیم، می رود باغ به باغ،
می رود شهر به شهر.

My Kaaba⁴ lies by the water,
My Kaaba lies under the acacias.
My Kaaba travels like the breeze,
from one garden to the next,
from one town to another.

« حَجْرُ الْاَسْوَدِ » من روشنی باغچه است.
اهل کاشانم.
پیشہ ام نقاشی ست:
گاہ گاہی قفسی می سازم با رنگ، می فروشم به شما
تا به آواز شقایق کہ در آن زندانی ست
دل تنهایی تان تازه شود.
چه خیالی، چه خیالی، ... می دانم
پردہ ام بی جان است.
خوب می دانم، حوض نقاشی من بی ماهی است.

My *hajar al-asvad*⁵ is the daylight on the flower beds.
I come from Kashan,
A painter by profession:
Sometimes I make a cage out of pigment,
and sell it to you
to delight your heart in its loneliness
With the song of corn poppies imprisoned there.
What a thought, oh what a thought...
I know that my canvas is lifeless.
I well know that the pond in my painting
bears no fish.

اهل کاشانم.
نَسیم شاید برسد
به گیاهی در هند، به سفالینه ای از خاک « سیلک ».
نَسیم شاید به زنی فاحشه در شهر بخارا برسد.

I come from Kashan.
My lineage goes back perhaps
To some plant in India,
to some pot excavated from Sialk⁶.
My lineage goes back perhaps
to some prostitute in Bokhara.

پدرم پشتِ دو بار آمدنِ چلچله ها، پشتِ دو برف،
پدرم پشتِ دو خوابیدن در مهتابی،
پدرم پشتِ زمانها مرده است.
پدرم وقتی مُرد، آسمان آبی بود،
مادرم بی خیر از خواب پرید، خواهرم زیبا شد.
پدرم وقتی مُرد، پاسبان ها همه شاعر بودند.
مرد بقال از من پرسید: چند من خربزه می خواهی؟
من از او پرسیدم: دل خوش سیری چند؟

Father died before two returns of the swallows,
before two snowfalls,
Before our twice sleeping on the terrace.
Father died before times past.
When Father died the sky was blue;
Mother awoke unawares,
causing my sister to become beautiful.
When Father died, all the policemen were poets.
"How many pounds of melons would you like?"
the grocer asked me.
"How much is an ounce of happiness?" I asked in return.

Notes:

1. Shafi'i Kadkani, Mohammad Reza. *ba chiragh va ayinah*. Tehran: Sokhan, 2011. Print.
2. *Takbirat al-ahram* is a part of the ritual that comes at the beginning of any one of the five daily prayers of the Muslims
3. *Qad Qamat* is a phrase taken out if *iqamah* which succeeds the *azan* (the call to prayer) and with which the worshippers are called upon to stand in rows to perform the congregational prayer.
4. The *Kaaba* is a cubical edifice built in the centre of the Grand Mosque in Mecca. It is the holiest site in Islam, and the place towards which Muslim worshippers all over the world turn when they are at prayer.
5. The *Black Stone*, which is embedded in the wall of the *Kaaba*, and is one of the holiest relics of Islam.
6. *Sialk* is prehistoric archaeological site near Kashan.

Recommended reading:

- ✓ *The Lover is Always Alone*, Tr. by Karim Emami. Sokhan Publishers, Tehran, 2004.
- ✓ *The Water's Footfall and the Green Volume*, Tr. by Ismail Salami. Zabankadeh Publications, Tehran, 2001.
- ✓ *While Poppies Bloom: Poems and Panoramas*. Sepehri, Sohrab and Riccardo Zipoli. Tr. Karim Emami. Zarrin-o-Simin Books, Tehran, 2005.

Please direct your questions and views to
af@ariafani.com





From: *The Joy of Persian Cookin*
By: *Pari Ardalan Malek*

Baghala Polo (Rice with fava Beans and dill):

Preparation time 45 minutes; serves 7-9 persons

3 cups rice; 5 cups fava beans or 5 cups frozen baby lima beans;
3 cups chopped fresh dill; 3-4 tablespoons dried dill; 6 lamb shanks; 3 bay leaves; 1 medium chopped onion; ½ teaspoon salt; 3 teaspoons liquid saffron.

1. Wash meat and place in a pot with the onion, salt, pepper, bay leave and 2 cups of water. Bring to boil, remove foam from the top, and cook on medium heat for one hour. Drain meat, reserve juice and set aside separately. Prepare rice per Peyk issue 107-Jan/Feb 2007 on line at www.pccus.org
2. Add the fava or lima beans (skin need not be removed, if of small variety) to the boiling rice, then drain together. To make rice crust follow recipe on Peyk 107
3. Spoon 1/3 of the rice mixture into your cooking pot.
4. Place the cooked lamb shanks in the center of the rice. Cover shanks with remaining rice, beans and dill.
5. If rice is not completely green, sprinkle some dried dill over the pot of rice.
6. Steam rice for 45 minutes on medium heat.
7. Gently remove 1 cup of the rice (from the top of the pot) onto a separate plate, add 1 teaspoon of liquid saffron to this plate, mix gently with the rice, and reserve for garnish.
8. Sprinkle remaining 2 teaspoons of liquid saffron over the rice in the pot and mix gently.
9. Remove pot from heat and dish with a spatula gently mixture onto your serving platter, placing the cooked shanks in the middle of the rice. Garnish with saffron rice (step 8) and serve.



Cornish Game Hen Kabab:

Preparation time 35 minutes; serves 5-7 persons

This dish can be served with Baghala Polo in place of lamb shanks.

4 Cornish game hens; 2 teaspoons thyme; 2 teaspoons rosemary;
½ cup fresh lemon juice; ¼ teaspoon salt; 2 teaspoons oregano; 4 minced garlic cloves; ¼ cup oil.

- 1- Except for hens, mix all ingredients for marinade.
- 2- Pour over hens, cover and marinate overnight in refrigerator.
- 3- Broil 4 inches from heat, for 20-25 minutes.
- 4- Turn hens once after 15 minutes for a golden color.





Invitation

Persian Cultural Center will hold its Annual Member's Meeting and Election of Board of Directors on Sunday May 19, 2013 at the Mt. Carmel High School 10 AM to 12 PM.

Please Join Us:

If you would like to serve on the Persian Cultural Center's Board of Directors please contact the PCC office at 858-653-0336 or send a short bio via email to us at pcc@pccsd.org. All individuals who have been PCC members for at least one year and are legally residing in the US are eligible to be nominated. Elected board members serve for three years.



Prepare a Kit of Emergency Supplies

During an emergency, you will need supplies. Here are some of the basics you should have on hand.

- Three-day supply of bottled water (one gallon per person per day)
- A three-day supply of packaged, dried, and canned food
- First aid kit and essential medicines
- Pet food and pet carrier
- Manual can opener
- Portable radio and flashlights with spare batteries in waterproof bags
- An extra set of car keys
- Cash and credit cards
- Special items for infants, elderly or disabled family members

Comprehensive Checklists

Read SDG&E's comprehensive checklists for your home, at work and in your car. You can find this checklist and more at <http://www.sdge.com/safety/emergency-preparedness>.

For more Reduce Your Use information, visit sdge.com/reduceuse.



8 Foods That Will Make You Look Better

By William Leigh AskMen
www.thepostgame.com

Rather than shelling out for that ultra-hydrating anti-aging exfoliator, reach for the fridge instead. You can affect the way you look by what you eat. Adding a few varied ingredients to your diet is easy, practical and an inexpensive way to improve your looks (brightening your eyes, preventing hair loss and clearing up your skin). Check out our guide to the foods that can turn you into someone's attractive dinner date.

Spinach is rich in the carotenoids lutein and zeaxanthin that are great for keeping the shites of your eyes clear.

Eggs are high in iron, which can prevent hair loss and are also high in sulfur which keeps your hair soft and smooth.

Bananas is high in potassium and keeps the skin nice and elastic.

Red Cabbage is packed sulfur and iodine, these both help with the cleaning of your inside. Keeping your insides running smoothly and healthily is incredibly important for ridding your body of toxins.

Beets their root contains betaine, which is a bioactive agent that helps with the breakdown of fats.

Grapeseed Oil rich in vitamin E it is used now in cosmetics as a skin softener and it reduces the appearance of wrinkles. It is great for frying as well as salad dressing and marinades.

Turkey is a good source of protein. It is important to have a varied diet full of lots of fruit and vegetables, particularly the bright colored ones. To maintain good nails, teeth and hair make sure you're getting plenty of water and enough protein.

Guava rich in vitamin C (five times as much as orange), they are high in antioxidants to counteract the free radicals that cause skin damage and will leave you prematurely old. You actually don't need to eat them just squish the flesh into submission and rub it on your skin.

Calendar of Events

Persian Cultural Center

Tel: (858) 653-0336 Fax & Voice: (619) 374-7335

www.pccus.org



Persian Cultural Center

Annual Meeting and Election

Sunday May 19, 2013, from 10 to 12 noon

At ISSD location (Mount Carmel High School)

Setar Class by Kouros Taghavi

Registration and info: (858) 243-6008

Tombak Class by Milad Jahadi

Registration and Info: (858) 735-9634

Daf Workshop with Ali Sadr,

Tuesdays 6 to 7:30 PM at PCC office.

Iranian School of San Diego

(858) 653 - 0336



End of the Year program

Sunday June 9, 2013 10am to 12pm

At Mt. Carmel High School

ISSD Classes:

Branch I: Sundays at 9:30 AM - 1:00 PM

Mt. Carmel High School

Branch II: Thursdays at 6:00 PM - 8:00 PM

Mt. Carmel High School

Mount Carmel High School

9550 Carmel Mountain Road • San Diego, CA 92129

For more information: 858 - 653 0336

Persian Dance Academy of San Diego

(858) 653 - 0336

www.pccus.org

Dollar a Month Fund

Tel: (858) 653 0336 • www.dmfund.org

<http://www.facebook.com/pages/Dollar.a.Month.Fund>



Nowruz Bazaar

March 3, 2013 from 10am – 12 pm

At Mt. Carmel High School

Association of Iranian American Professionals (AIAP)

Tel: (858)207 6232 • www.aiap.org

Last Wednesday of each month at 6:30 PM

at Sufi Mediterranean Cuisine

5915 Balboa Ave, San Diego, CA 92111



AIAP Nowruz Celebration

Saturday, March 23, 2013

ISTA (Iranian Student Association at UC San Diego)

visit us at www.istaucsd.org



House of Iran

Tel: (619) 232 - Iran Balboa Park,

Sundays 12:00 4:00 -pm

Day of Iran

March 24, 2013 11am – 5pm at Balboa Park



Dar Shahr Cheh Khabar?

Iranian - American Scholarship Fund

Tel: (858) 653 - 0336 • www.iasfund.org



IASF 15th Anniversary

Gala at the University of San Diego's Joan B. Kroc Institute for Peace and Justice Garden of the Sea. May 19, 2013

HYPERLINK "mailto:info@iasfund.org" info@iasfund.org

Mehrgan Foundation

www.Mehrganfoundation.org Tel (858) 673 - 7000

PAAIA

Public Affairs Alliance of Iranian American

www.paaia.org



NIAC

National Iranian American Council

www.niac.org



Book Club Meeting

Last Sat. of each month

Sufi Mediterranean Cuisine

5915 Balboa Ave, San Diego, CA 92111

Center for World Music

May 10, 2013

20th Annual Sicilian Festival in Little Italy

May 19, 2013

Price: Free

Venue: 1600 - 1700 India Street, Little Italy

Region: Downtown

The music, dance, culture and cuisine of Sicily come to the streets of San Diego's Little Italy neighborhood as part of the 20th Annual Sicilian Festival celebration.

San Diego County Fair

2260 Jimmy Durante Blvd

Del Mar, CA 92014

858.755.1161

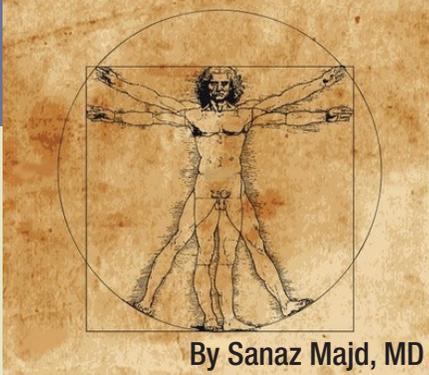
www.sdfair.com

2013 Escondido Spring Street Fair

Date: May 19, 2013

Time: 9:30 AM to 5:30 PM

Grand Avenue, between Center City Pkwy and Ivy



By Sanaz Majd, MD



DEPRESSION

I tend to see a lot of depression in the Iranian population. This is perhaps a repercussion of the Revolution, when either we or our parents or grandparents were essentially forced to leave our homeland and start from scratch. Many Iranians endured financial hardship and economic struggles. Some of us were brought up in families who experienced great stress from having to learn a new language and way of life. Our families have experienced hardships and, as a result, stress, anxiety, and depression may still permeate our lineage. Anytime there's a traumatic event in history, its consequences leave a mark that although may progressively improve with each generation, still influence our upbringing and mental well-being.

But there's a possible genetic component as well, and you can thank your parents for passing the sadness genes down to you. It is often a chemical imbalance, with lower levels of *serotonin* (among others) that leaves us feeling down in the dumps.

Depression is a common disorder, and is underestimated statistically. This is because some patients with depression either do not seek medical attention or may not realize that they suffer from clinical depression. As a result, some patients live with depression for years, and possibly even the majority of their lives, without asking for help.

You may be wondering if you could be suffering from depression as well. It may not be so easy to pinpoint depression for some patients, because although they may not *seem* depressed, they can exhibit other symptoms. For a clinical depression diagnosis, five out of the following nine symptoms must be present (and one of the first two must be at least one of them):

Depressed Mood: This is the most obvious symptom of depression. If you experience sadness or crying more often than not, it's much easier to discover clinical depression. However, the challenge is that not everyone senses their own depressed mood, and/or they may not feel as though they are depressed even though they suffer from other symptoms of depression.

Lack of Interest: Even if patients don't feel as though they are depressed, they may no longer enjoy activities that they used to enjoy. Even though playing soccer or watching Iranian foreign films were quite enjoyable previously, they no longer have the desire or drive to partake in those pleasurable activities. Doctors call this lack of interest "anhedonia."



Fatigue: I discussed fatigue in our last issue of *Peyk*. However, one of the very top causes of fatigue is depression. But if you do suffer from fatigue, whether you are also depressed or not, it's important to have your doctor rule you out for other serious causes of fatigue as well. Don't ignore fatigue.

Sleep Disturbance: Those with depression may have problems with their sleep. They may get too much of it and find themselves needing to nap all day; or they may not sleep enough and are either having difficulties falling asleep or finding themselves waking up in the middle of the night.

Changes in Appetite: Patients with depression may feel more hungry than previously, and use food as a form of comfort. They may find themselves gaining weight as a result. Alternatively, they may skip meals and have a diminished appetite, and even lose weight.

Difficulty with Concentration: Depression can interfere with concentration, making it difficult to focus on tasks while on the job, or make it a challenge to read a book or watch a favorite television program.

Changes in Physical Activity: Because of depression, patients may be physically slower to move or respond. Their lives tend to move at a slower pace than usual. Alternatively, a small percentage of patients actually experience the opposite – they may feel as though they need to be constantly moving in order to keep their minds distracted and busy. These medical terms are referred to as "psychomotor retardation" and "psychomotor agitation," respectively.

Feelings of Worthlessness: Patients may not sense sadness or depression, but may express feelings of worthlessness, hopelessness, or guilt. They may blame themselves for family discord or conflicts. They may feel as though their lives are useless and purposeless. These thoughts are quite common in those with depression.

Suicidal Thoughts: This more than any other symptom is the most concerning. If severe enough, patients may ponder "what it would be like if" they were no longer living, and sometimes even having thoughts of taking their own lives. While it may be common in depression to think "what if," it's NOT normal to have a plan or the *real* desire to hurt yourself or anyone else in any way. If you are having ANY suicidal thoughts, please contact your doctor *immediately*, or call 911.

Depression can also be a feature of bipolar disorder, which is another topic altogether. But if you suffer from depression, discuss this with your doctor and make sure you are screened for bipolar disorder as well. Again, I want to stress that if you have thoughts of hurting yourself or anyone else, please get help *immediately*. The National Suicide Prevention Lifeline number is 800-273-8255 and their web site is www.suicidpreventionlifeline.org.

Dr. Sanaz Majd is a board-certified family medicine physician who podcasts and blogs at <http://housecalldoctor.quickanddirtytips.com>.

The 5 most counterfeited products

Find out what fake merchandise federal authorities seize most often and how much the U.S. traffic in these illicit goods is really worth.

Fake out

The U.S. economy loses \$250 billion a year to counterfeit products, according to a recent report. Yet just a fraction of the illicit goods are detected and confiscated by federal authorities.

The U.S. Customs and Border Protection (CBP) agency seized \$1.3 billion worth of counterfeit goods last year; with the average seizure netting \$10,450 worth of merchandise. The most-frequently confiscated items were leather goods such as handbags and wallets, accessories like watches and jewelry, and apparel.

A decade ago, the bulk of imported counterfeit goods was shipped in container vessels. But a rise in online shopping has altered that pattern, says Therese Randazzo of the CPB. In response, the CPB puts its enforcement muscle into identifying the counterfeiters' websites and shutting down the ones that facilitate these transactions.

More knockoff merchandise comes from China than from any other country. Hong Kong, Singapore, India and Taiwan rounded out the top five countries of origination for counterfeits seized last year by the CBP.

Software piracy costs U.S. businesses billions of dollars, yet the digital transmission of knockoff software is not measured in the government's tally of counterfeit products. Nor do knockoffs originating in the United States show up in the CPB's data.

Based on information provided by the CBP, the financial news website 24/7 Wall St. reviewed the most counterfeited items seized over the past two years. Click through this slide show for a look at the top five counterfeited products based on manufacturers' suggested retail prices of the seized merchandise.

No. 5: Footwear

Value: \$103 million Authorities reported more than 1,900 seizures of knockoff shoes last year. Most of the seized footwear was athletic shoes, but Randazzo said knockoffs of higher-end dress shoes are becoming more common. Footwear is one of five categories of illicit-product seizures worth at least \$100 million in 2012, according to government data.

The vast majority of counterfeit footwear seized in 2012 came from China. Shoes represented about 10% of the value of illicit merchandise imported from the country last year.

No. 4: Consumer electronics

Value: \$104 million It's probably no surprise that seizure of counterfeit smartphones and tablet computers has soared in the past couple of years.



Overall, the value of confiscated consumer-electronics knockoffs declined by 2% last year, but still surpassed \$100 million. Nearly \$72 million worth of those products were made in mainland China.

No. 3: Apparel and accessories

Value: \$133 million Federal authorities made 7,800 seizures of counterfeit clothing and accessories last year, about 29% of all confiscations. Randazzo of the CBP said agents routinely see a spike in imports of counterfeit jerseys of Super Bowl winners and other teams that win a major sporting title.

No. 2: Watches and jewelry

Value: \$187 million Roughly \$187 million worth of watches and jewelry was seized in 2012, up from \$173 million in 2011. The number of CBP seizures of watches and jewelry rose to 2,197 in 2012, up from 1,491 a year earlier.

China was the country of origin for seized counterfeit watches and jewelry worth an estimated \$91 million, according to CBP figures. The agency also reports that 98% of counterfeit items smuggled from Singapore were watches and jewelry, worth an estimated \$9.2 million.

The CBP's Randazzo notes that Singapore has a large jewelry industry, the presence of which contributes to the export of counterfeits.

No. 1: Handbags and wallets

Value: \$511 million Counterfeit handbags and wallets were targeted in a sting operation by the U.S. Immigration and Customs Enforcement agency that also involved the CBP. That endeavor is a big reason the retail value of confiscated handbags and wallets rose by 142% in 2012 compared with a year earlier.

SIGMUND FREUD & THE ART WORLD

As the founder of psychoanalysis, Sigmund Freud's theories had a great impact on the formation of modern concepts of human nature and incentives. His theories are specifically instrumental in the development of modern art as his writings on dreams and the unconscious changed the traditional belief about the origins of imagery and the understandings of images.

In his famous 1901 essay—which later became a book, “The Interpretation of Dreams”—Freud viewed ‘Dreams’ as a combination of all forms of “wish fulfillment.” By this he means dreams are unconscious attempts to resolve a conflict of some sort, whether these conflicts happened in our far past or in the recent past. Our dreams are often a collection of scattered and unorganized information in our unconscious and when we are awake a ‘censor’ in the preconscious will not allow the information to pass unaltered into our conscious. During dreams, the preconscious is more relaxed compared to our awake moments, but it is still at work. Therefore, there is a need to interpret our dreams to get to the root of our complex conflicts. In Freud's view, the dreams are raw material that is real. Dreaming is a biological function for our entity to get our memories and anxieties sorted out. The fact that Freud introduced the world of dreams as real and tangible evidence for our bio-organism changed the way artists viewed reality, image-making, and the aesthetic of arts as a whole.

In the twentieth century, more than any other art movement, Freud's theories inspired Surrealism. His influence dominated the first Surrealist manifesto in 1924. Freud's importance lay in the intense power he associated with the unconscious, which had as great an influence on waking life as the conscious.

Freud had great admiration for the arts, and his writings on them consist partly of general, rather sketchy, accounts of what art is. However, Freud said that he found himself almost incapable of gaining pleasure from a work of art unless he could explain what its effect was due to—the art he collected seems not to confirm this. Freud had a passion for ancient art and was a keen collector of Etruscan pieces; ancient Roman pots, heads, figurines, and glassware; ancient Greek pots, heads, and figurines; and ancient Egyptian figurines and fragments of wall painting. When he fled Vienna after the Nazi occupation in 1938, he brought his collection to London. It is now housed in the Freud Museum there. Freud took no interest in contemporary art, though the Surrealists tried to gain his approval for their special appropriation of his views. In his famous meeting with Salvador Dalí in London in 1938, Freud is said to have wryly remarked that it was Dalí's conscious mind that interested him and not his paintings.

The main reason behind Freud's little sympathy with Surrealism is perhaps that Surrealists were not interested in psychoanalytical means to cure psychosis, but in finding routes to the psyche as the

source of the imagination, and in the poetic value of dreams in their own right. The manifesto of Surrealism focused therefore upon dreams, childhood, and madness as states in which the imagination was recognized and free of any pragmatic considerations or duties. It is perhaps an interesting turn of events that Freud's son Ernst Freud (1892–1970) was an architect practicing in London, and Ernst's son was the famous painter Lucian Freud who died in 2011. Here are a few glimpses of Freud's art collection and some of his grandson's art works



Lucian Freud, *Portrait of Queen Elizabeth II*, 2001.



Lucian Freud, *Girl with a White Dog*, 1950-51.

Dear Readers:



As a part of our community services, we have approached some of the Iranian medical specialist in various fields to send us their information to share with the community. We appreciate the work of Dr. Reza Shirazi who spearheaded this effort. The following list is not complete by any means. If you are a Medical Doctor and would like to be added to this list, please send your information to Dr. Shirazi or directly to *Peyk*.

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So. Coast Gynecologic Oncology, Inc.
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Anoosha Ghodsi-Shirazi, M.D.

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New Age Dental Group

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Fax: 858-768-0510
www.SDoralsurgery.com

Reza Shirazi, MD, DABR, MS, EE

Radiation Oncologist
www.sdcyberknife.com
CyberKnife Centers of San Diego
5395 Ruffin Road, Suite 103
San Diego, CA 92123
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Fax (858)751-0601

Maryam Zarei, M.D.

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Sinus Center P.C.
15725 Pomerado Road, Suite # 103
Poway, CA 92064
Phone 858-521-0806
Fax 858-521-0808
www.familyallergy.org

Reza Tirgari, M.D.

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619-990-1138
2445 5th Ave, Ste 240
San Diego, CA 92101
http://www.avalon-laser.com

Babak Shoushtari, D.M.D.

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La Jolla Endodontics
4150 Regents Park Row #330
LJ, CA 92037
PH: 858-546-9299
F: 858-546-9399
lajollaendo.com

Peyk **Peyk Distribution Centers**

California

Persian Center
2029 Durant Ave
Berkeley, CA 94704

Super Irvine
14120 Culver Drive., Ste B,C,D
Irvine, CA 92604
Tel: 949-552-8844

Wholesome Choice
18040 Culver Drive
Irvine, CA 92612
Tel: 949-551-4111

International Market & Grill
3211 Holiday Court., Ste 100
La Jolla, CA 92037
Tel: 858-535-9700

La Jolla Library
7555 Draper Ave
La Jolla, CA 92037

Sahel Bazaar
7467 Cuvier Street # A
La Jolla, CA 92037
Tel: 858-456-9959

Sherkate Ketab
1419 Westwood Blvd
Los Angeles, CA 90024
Tel: 310-477-7477

Crown Valley Market Place
27771 Center Drive
Mission Viejo, CA 92691
Tel: 949-340-1010

Swedish Royal Bakery
12222 Poway Rd
Poway, CA 92064
Tel: 858-486-1114

Saffron Market
4444 Auburn Blvd.
Sacramento, CA 95841
Tel: 916-978-7978

Shahzad Restaurant
2931 Sunrise Blvd. Suite 125
Sacramento, CA 95742
Tel: 916-852-8899

Balboa International Market
5907 Balboa Ave
San Diego, CA 92111
Tel: 858-277-3600

Carmel Valley Library
3919 Townsgate Dr
San Diego, CA 92130
Tel: 858-552-1668

Darband Restaurant
Authentic Persian Restaurant
1556 Fifth Ave
San Diego, CA 92101
Tel: 619-230-1001

Soltan Banoo
Eclectic Persian Cuisine
4645 Park Boulevard
San Diego, CA 92116
Tel: 619-298-2801

Persepolis Market
327 S. Rancho Santa Fe Rd
San Marcos, CA 92078
Tel: 760-761-0555

North University Community
Branch Library
8820 Judicial Drive
San Diego, CA 92122

Grill House Cafe
9494 Black Mountain Rd #G
San Diego, CA 92126
858-271-5699

Rose Market (Bay Area)
14445 Big Basin Way
Saratoga, CA 95070

Maryland

Ms. Firoozeh Naeemi

Massachusetts

Super Heros
509 Mount Auburn St
Watertown, MA 02472-4118
(617) 924-4978

Nevada

Zaytoon Inc.
Mediterranean Market & Kabob
3655 S. Durango Dr. 314
Las Vegas, NV 89147
702-685-685-1875

Palm Mediterranean
Market & Deli
8866 S. Eastern Ave #104
Las Vegas, NV 89123
702-932-5133

North Carolina

Ms. Nazi A Kite

Tennessee

International Food Mart
2855 Logan St.
Nashville, TN. 37211

Virginia

Saffron Grill
1025-A Seneca Rd,
Great Falls, VA 22066
Tel: 703-421-0082

PAAIA 2013 SURVEY HIGHLIGHTS



The results of the 2013 PAAIA survey indicate that Iranian Americans continue to retain close ties to family and friends in Iran. A majority of Iranian Americans have family in Iran. Thirty two percent (32%) of those surveyed stated that they have a parent living in Iran, while forty four percent (44%) said they have a sibling in the country. A total of sixty-six percent (66%) indicated that they communicate with family or friends in Iran at least several times a month. Moreover, seventy percent (70%) said that they very closely or somewhat closely follow news from Iran. Fifty-two percent (52%) of Iranian Americans believe that internal developments in Iran and the state of U.S.-Iran relations are core issues for them. These issues correlate with and are at the heart of domestic issues involving Iranian Americans in the United States (e.g. civil rights, the impact of sanctions or immigration), which twenty-one percent (21%) of the respondents cited as being most important to them. In contrast, another twenty-one percent (21%) chose issues that affect their life, family and community and that are not unique to Iranian Americans.. Iranian Americans want to see change in Iran. The survey indicates that from among a list of seven issues relating to U.S.-Iran relations, the greatest number of Iranian Americans, fifty-six percent (56%), cited the promotion of human rights and democracy as the most important, followed by thirty-one percent (31%) who chose promotion of regime change. While Iranian Americans want to see a democratic Iran that respects human rights, they differ on how this can be achieved. Forty-two percent (42%) believe either the promotion of regime change or the promotion of human rights and democracy would be in America's best interest, while thirty-five percent (35%) cite diplomatic negotiations or establishing diplomatic relations. Only three percent (3%) of Iranian Americans favor a military option against Iran. When asked about potential U.S. strikes against Iran's nuclear facilities, a total of sixty-four percent (64%) of Iranian Americans said they were opposed to such strikes, while eleven percent (11%) said they would support them and seventeen percent (17%) might support them in some circumstances. Nine percent (9%) were not sure. Forty-nine percent (49%) were concerned that U.S. hostilities with Iran have the potential for increasing discrimination against Iranian Americans. Iranian Americans are divided over President Obama's overall handling of Iran. While sixty-three percent (63%) voted for him in the 2012 presidential election, fifty-three percent (53%) rated his overall handling of Iran as "excellent" or "good," while forty-seven percent (47%) rated it as "fair" or "poor." A larger majority, fifty-nine percent (59%), said they approved of the president's handling of Iran's nuclear program. When asked whether they believe the Obama administration's efforts to counter Iran's nuclear program will be successful, opinion was mixed, with forty percent (40%) saying yes and thirty-two percent (32%) no, while twenty-nine percent (29%) were unsure. A large majority of Iranian Americans surveyed, sixty-eight percent (68%), would support the removal of sanctions on Iran if the Iranian regime reached an agreement with the U.S. and the

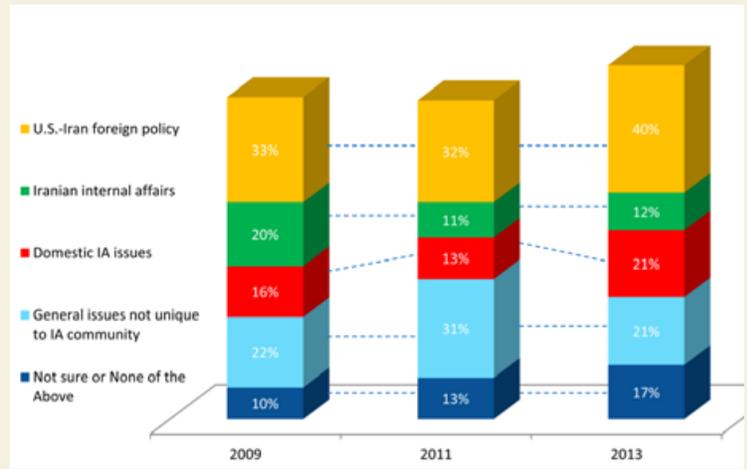


FIGURE 1 - MOST IMPORTANT ISSUES TO IRANIAN AMERICANS

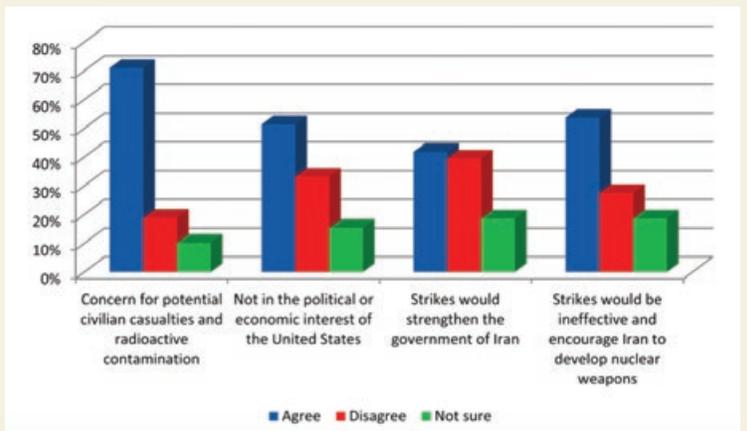


FIGURE 6 - REASONS WHY IRANIAN AMERICANS OPPOSE A MILITARY STRIKE ON IRAN

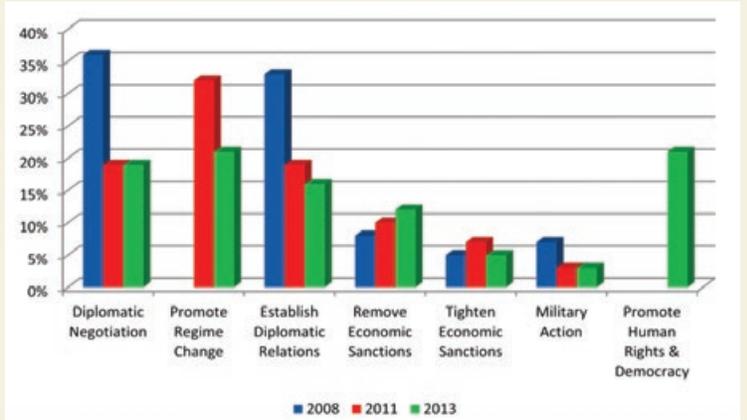


FIGURE 3 - ACTION THAT WOULD BE IN THE BEST INTEREST OF THE U.S.

international community concerning its nuclear program. Thirty-nine percent (39%) said that the sanctions have had an impact on them and/or their family members. Despite an expressed desire for a democratic Iran, there is very little support among Iranian Americans for any opposition groups or figures. Only fifteen percent (15%) of Iranian Americans surveyed support any such opposition groups or figures. This result, however, should not be interpreted to mean that there is significant support for the current Iranian regime. In fact, in the 2011 PAAIA survey, sixty-seven percent (67%) of Iranian Americans stated that they would like Iran to be secular and democratic. Only two percent (2%) said that Iran should continue to be an Islamic republic.